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VOL. XXV SUMMER 1953 NO. 2

# COWLEY

A Quarterly Magazine of Subjects Missionary and Religious

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# COWLEY

A Quarterly Magazine of Subjects Missionary and Religious

*Photo by Paul, Obl. I. W.*

AT THE TIME OF THE MEETING OF THE CENTRAL COUNCIL, CAMBRIDGE, MAY 1953

*Standing, l. to r.* — Fr. Johnson, Br. Benedict, Fr. Fitch, Fr. McCausland, Fr. Morley, Fr. Everett, Fr. Appleton, Fr. McDonald, Fr. Smith, Fr. Bryant, Fr. Thomson, Fr. Dalby, Fr. Williams.
*In Front* — Br. Francis, Br. Stephen.

COWLEY A QUARTERLY MAGAZINE OF SUBJECTS MISSIONARY AND RELIGIOUS

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# THE FINDING OF THE HOLY CROSS

*By* Father Williams, S.S.J.E.

(*A sermon preached at the Church of Saint John the Evangelist, Boston, on Sunday May 3, 1953.*)

*"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."* (I Corinthians, 1.18)

WE are keeping today the ancient Christian festival of the Finding of the Holy Cross, or, as it is sometimes called, The Invention of the Holy Cross. This festival is simply the commemoration of the discovery in the city of Jerusalem in the year 326 of the wood of a Cross, presumably the Cross on which Christ was crucified, by the Empress Helena, the mother of the Emperor Constantine. The word "Invention," which is sometimes used, for this festival, is used in its original meaning, meaning "discovery" or "finding." So the "Invention of the Cross" and the "Finding of the Cross" are one and the same thing.

We are told that this pious Christian lady, the mother of the Roman Emperor, was very anxious to recover the precious relic on which our Lord was crucified. Her desire to recover the Cross of Christ surely ought not to be very difficult to understand even for modern people — even for those who are non-Christian — who, whatever may be their feeling about *ecclesiastical* relics, are ready enough to venerate the birthplace of a Shakespeare, or that of an Abraham Lincoln; and to regard with awe a sofa on which Lafayette has sat, or a desk where Charles Dickens has written his novels. It was a natural feeling of this sort which drove the Empress Helena to Jerusalem to discover the Cross of our Lord Jesus Christ. The story goes on that having made an excavation on the supposed site of Calvary, three wooden crosses were uncovered. The question was, how could the Cross on which Our Lord died be distinguished from the other two crosses on which the thieves were presumably crucified? We are told that pieces of wood from the three crosses were brought to the bedside of a sick woman. She was touched by them in succession. To the first she made no response; to the second she made no response; but, at the touch of the third, the story tells us, she recovered her health.

This, then, was the live-giving Wood, the piece of the true Cross; and fragments of the wood discovered at that time, large or small, are still venerated today in various parts of Christendom.

# The Finding of the Holy Cross

I am not preaching this sermon today to urge an undue veneration of ecclesiastical relics, nor am I anxious to vouch for the historical accuracy of all the details of this story of the Finding of the Holy Cross. That the relics of the saints, or of things connected with Our Lord should be venerated and honored by Christians we surely ought glady to admit. As I have suggested, our patriotic cultus of the relics of great Americans shows us plainly that such veneration is too fundamentally established in human nature to be altogether done away with. It must be admitted, however, that at certain times, and in certain places in the history of the Church, an undue veneration of relics has taken place; and that is something, I think, which a balanced and evangelical Catholicism keeping closely in personal devotion to our blessed Lord, can very well afford to do without.

We remember that a very great spiritual writer and a devout Catholic Churchman, the author of the *Imitation of Christ,* has pointed out to us the folly of some of the excessive veneration of relics which took place in his day. The argument, as he puts it, is something like this: Why run to venerate the bones of the saints, even fragments of the Cross whereon Christ died; when, as a matter of fact, present to us at all times in our churches, is the far more wonderful reality of Our Lord's own Presence and power in the Blessed Sacrament of His Body and Blood?

And, yet, there is an inner meaning to this festival that we would do well to consider on this day. What are the spiritual lessons which the Festival of the Finding of the Holy Cross can teach us?

The first and foremost lesson would seem to be this. In a very real sense, in the life of every one of us, there must come a day when we ourselves — individually — *discover* the Holy Cross of Jesus Christ; when you and I, each one of us for ourselves, must find and experience its meaning and its power. That is a discovery that every one of us must make; and it is realy amazing how many Christians there are who have never really discovered the Cross of Jesus at all. It is not because they have not heard it preached: perhaps for years they have come to the Three Hours on Good Friday. It is not that they have never heard the words of Our Lord, "If any man will come after me, let him deny himself and take up his cross daily and follow Me." It is not that they have not heard St. Paul tell them that the Cross is the power of God. It is not that they have not heard these things, but only that they have not grasped these facts inwardly, or made them their own; never have these words personally come home

to them; never has the Central Message of Christianity really been grasped by them. But Christianity means to us the Resurrection Life; and that life can only come through death; death to, and detachment from the things of this world. The Christian religion is a religion of great joy, but joy that can only come through suffering. So it is that, suddenly, unexpectedly, you and I discover the Holy Cross — one very dear to us is suddenly snatched away; the fact, always present in the world, that the innocent suffer for the guilty comes home to us in some terrible personal loss — and then it is that we enter into the Mystery of the Cross of Christ; then we are "crucified with Christ"; then we begin to experience for ourselves in a measure the meaning of those words of Our Lord on the Cross; My God, My God, why hast Thou forsaken Me? And, with the asking of that question, there comes to us the supernatural answer. Such is the finding of the Cross, or, perhaps more accurately the finding of the Christian life. For everyone in this world finds *A* cross; but not everyone finds the Cross of Christ with its healing power. Sometimes we find only the thieves' cross, the cross that brings no healing. Then we worry over perplexities and troubles, filling our lives with doubts and fears, which cause us to lose contact with Christ in God.

"For," St. Paul says, "The preaching of the Cross is to them that perish, foolishness; but unto us which are saved it is the power of God." The eye of faith gazes on that seeming instrument of death; and finds it not the sign of death, but rather the pledge of life. Faith looks beyond the wood which caused the death of Jesus, to the glories and the joys of the Resurrection Life that followed death. Faith knows that death is the door to life. It knows that pain is the path to power. It knows that suffering is the road to glory. But these results do not follow automatically. As I have indicated, Christ died on the Cross and wrought salvation. Two thieves died with Him. Both of them were near to Jesus. Both of them had before their eyes, in Our Lord hanging on the Cross, the answer to the riddle of life. One of those thieves perished, for the Cross was to him foolishness; and the other was saved, for, with the eye of faith, he saw the Cross as "the power of God." "Lord," he said, "remember me when thou comest into thy kingdom"; and the answer came at once, "Verily, today shalt thou be with me in Paradise."

If, indeed, as some people claim, this world, this earthly life is all there is — if there be no Resurrection, if there be no God, then, there is no meaning in life, the Cross is foolishness; but we Christians believe in God; we Christians believe that Jesus Christ, God's

only Son, has won for us, through His Crucifixion and Resurrection, the gift of eternal life. There are still difficulties, of course, because the Cross is still there. There is still the mystery of pain and sorrow and suffering and death. Yet you and I can bear these things because Our Lord has borne them first. The Cross brings victory. We can glory in the Cross. We can learn with the Saints to bear pain in their way, that we may help others. And even if our faith cannot rise to that of the Saints; we can, at least try, each one of us, to *find* the Holy Cross. Let us pray that we may behold by the eye of faith, in the thing which seems to be merely the instrument of punishment of a wretched criminal, an object which even a Roman Empress did not disdain to cherish as the most precious object in the whole world.

# MAN, THE GOD-MAN, AND THE GOD-TRIUNE

*By* J. PHILLIP PULLIAM, JR.

IN the final analysis, the two exclusively and distinctively Christian truths — the HOLY TRINITY and the HOLY INCARNATION — remain enshrined in mystery perpetual. This *must* be so, for the very obvious reason that only God can totally comprehend God and only God can totally comprehend Man.

In Jesus, the earliest Christians, those who knew Him warmly and intimately in the days of His Flesh, during both His Public Ministry before the Crucifixion and the Great Forty Days after the Resurrection, were convinced that they found not only Man but, strangely and wondrously, *More-than-Man.* These earliest Christians, it will be remembered, were Jews, strict "unitarian-monotheists"; that is to say, they were ardent believers in only One God and only One Person in One God, the Father. This word *God* meant to them the Highest and the Holiest in thought and experience. Dare they, then, call Jesus *God?* Yes, breathtaking as it was, they dared! They discovered in Jesus of Nazareth the Sacred Enfleshment of God in Man — the HOLY INCARNATION.

This same Jesus promised His Apostles and disciples that upon His Ascension to the Father He would send the Holy Spirit, the Divine Breath from the Father; and He called this Holy Spirit *another* Comforter, *another* Strengthener, *another* Paraclete, Another of the same kind or nature as Himself. And the promise was fulfilled at Pentecost, the first Whitsunday in the Christian Church. Thus, in the thought and experience of these first Christians emerged the belief in the HOLY TRINITY: Father, Son and Holy Spirit. They had experienced God in their own lives: the Father as *Creator,* the Son as *Redeemer,* the Holy Spirit as *Sanctifier.*

We today have almost forgotten the Third Person of the Blessed Trinity, so much so that it is necessary to mention Him frequently. And yet it is He Who incites us to pray and it is He Who prays through us. And it is He Who is the Agent, the Divine Operator, in the sacramental channels of Grace: the Sacraments are an extension of the HOLY INCARNATION in and through the Church. In *Holy Baptism,* it is God the Holy Spirit Who regenerates our souls by the infusion of Divine Life. In *Holy Confirmation,* it is God the Holy Spirit Who graciously bestows upon us His sevenfold gifts: wisdom, understanding, counsel, spiritual strength, knowledge, true godliness, holy reverence. In *Holy Communion,* it is God the Holy

Spirit Who, by His consecratory agency, causes the Consecrated Elements to become the Body and Blood of Christ, the means of spiritual nourishment and sustenance for us, so that through them we partake of the Incarnate Life of Our Blessed Lord. In *Holy Absolution,* it is God the Holy Spirit Who comforts our hearts with the assurance of the Divine forgiveness. In *Holy Unction,* it is God the Holy Spirit Who touches with healing life our broken bodies and sunken spirits. In *Holy Matrimony,* it is God the Holy Spirit Who consummates marriage so that it becomes a spiritual union as well as a physical union. In *Holy Orders,* it is God the Holy Spirit Who gives strengthening grace for the sacred office and work of our Deacons, Priests, and Bishops. *Ubi Ecclesia, Ibi Spiritus Sanctus:* it is God the Holy Spirit Who is the very Life-Breath of Holy Church. The *Holy Ghost* is the *Holy Guest* in the sanctuary of our souls; so let us treat Him with respectful adoration, and may He no longer be to us "the forgotten Third Person."

We know the truth of the HOLY TRINITY from the truth of the HOLY INCARNATION; and yet it has been truly said that God must *of necessity* be Trinity in Unity and Unity in Trinity by His own nature: *God is Love.* Now, it cannot be that Eternal Love is an "Eternal Egotist," eternally in love with Himself! So there must be an Eternal Object for Eternal Love; and that Eternal Object is the *Son,* the Eternally Begotten of the *Father,* the Object of the Father's eternal affection. The Father eternally loves the Son, the Son eternally loves the Father; and so great, so strong, is this love of Father for Son and Son for Father that the union of this affection is the "third point," as it were, in the Eternal Consciousness. This eternal bond of union is the *Holy Spirit;* this Sacred Breath — for that is what Holy Spirit means — is the Eternal Spiration, or breathing out, of the love of Father for Son, and Son for Father.

Eternal Love overflows, and *creation* is: the *Eternal Beauty* manifests Himself in the multiplicity of forms in Nature and Man. Eternal Love overflows, and *redemption* is: the *Eternal Truth* incarnates Himself in the Womb of the Blessed Virgin and deigns to dwell in the midst of Man as the God-Man. Eternal Love overflows, and *sanctification* is: the *Eternal Goodness* makes residence in Holy Church and sanctifies — makes holy — the Mystical Body, infusing the members with the Divine Life, infilling them with the Divine Love from the Heart of the Eternal, illuminating them with the Divine Light from the Mind of the Eternal.

*Praise to Thine eternal merit: Father, Son, and Holy Spirit. And the Word was made Flesh and dwelt among us.*

# RELIGION IN SICKNESS

*By* The Reverend J. Theodore Black

*"Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."* (S. James 5:14 & 15)

WHEN you are sick, *all of you is sick.* The Church has always known, and medical science is finding out ever more clearly, that any illness, whether it be of body or mind, affects and disturbs the whole personality. Some physical symptoms appear to be those of well-known diseases; but will disappear only when their cause, which is really located in the mind, is found and treated. Disease of physical origin often affects the mind, sometimes permanently. And every experienced Priest knows well that the soul, too, is affected by any kind of sickness. Soul, mind and body are one person, closely interrelated, and anything that happens to any part has its effects on all parts of the whole man.

There is a real relation between sin (which can be called spiritual sickness), and the diseases which concern the physician and the psychiatrist. This does not mean, as once was generally believed, that each sickness is a punishment meted out in direct proportion to the sick man's *own* sins. We must find the relationship in a wider field. We can easily see that much of human suffering is caused by other people's sins. This is not so easily apparent in the case of sickness, but is, nevertheless, a part of the same story.

There are some diseases which are the direct result of sin, which first has its morbid effect on the mind, and often produces physical symptoms as well. Psychologists and psychiatrists, even those who recognize no moral standards, have demonstrated this many times; even though they often use entirely different words and ideas to express it. Mental disorders are often the cause of bodily illness, and they likewise react on the soul. Bodily weakness often opens the way to temptations which would not even be felt in good health. Pain, especially if long continued, may dispose the soul to doubt God's love, or His power to do good. And so, whether sickness has its origin in body, mind or soul, there is need for spiritual as well as physical medicine.

This spiritual medicine is the Sacrament of Unction. Like all the Sacraments, it is an outward action accompanied by prayer which gives a definite spiritual gift to the soul for its good. The matter

(thing done) is the application to the body of the sick Christian, of oil blessed by the Bishop. Sometimes this is done on the seats of the various senses; sometimes it is a simple anointing on the forehead. Different forms of words are used in different parts of the Church; but they are all the same in substance — a petition for restoration to bodily health, if it be God's will, and for spiritual strength to bear the special temptations and spiritual difficulties of sickness. The grace (spiritual gift) is, first, the special strength and comforts needed by the sick soul; and, second, the reaction on the mind and body for restoration to health, or ability to bear long-continued sickness, or preparation for death — whichever may be God's will.

For a long time this Sacrament has been wrongly looked upon as only a preparation for death, and so was put off until there was no further hope of life. There are still people who have a superstitious fear of it, and even of any spiritual ministrations in the sick bed; because they think that the coming of the Priest is but a short preface to death. But we are now returning to the original and proper use of this Sacrament, and prefer to give it, when we can, at the beginning of serious illness; so that, as far as possible, the patient can take a conscious part in the sacramental act. It is still the rule to give it only once in any serious illness; but this has been relaxed so as to allow its repetition during a relapse after a partial recovery. No satisfactory reason has ever been given for so limiting its use; and some recent theologians are arguing that this relaxation may be interpreted to mean that the chronically ill may be anointed as often as once a month.

It sometimes happens that because of some infirmity the patient is not able to make his Confession or to receive Holy Communion. In such cases, Unction may supply that lack. Forgiveness of sins is one of the graces St. James mentions. Holy Unction may be given even to the unconscious, if there is reason to believe that the patient would ask for it if he could.

So, while there is life, it is never too late to ask for Unction. But when there is sickness in your home, you should send for the Priest as soon as you call the doctor. The Priest, like the doctor, can do much more at the *beginning* of sickness. Most Priests can tell you of cases when the early use of Unction has hastened recovery beyond the doctor's expectations; and, in some instances, restored to perfect health persons who were not expected to recover at all. So do not wait for an emergency, when the Priest will have to come in a hurry, and perhaps neglect some other duty. Arrange with him for a time

convenient to all – patient, Priest and medical attendants. The best time, if Holy Communion is to be given as well, is, of course, as early in the morning on a week day as the Priest can come (usually after Mass), so that the patient may more easily make his Communion fasting. But if Unction is to be given alone, with Communion at some other time, it may be at any time of day or night.

The following preparations should be made. There must be a small table or stand on which the Priest can set the Blessed Sacrament and the Holy Oils. If possible, it should be high enough for the Priest to reach it without stooping down. But the best you have, even if it be only a chair, or a trunk or a windowsill, will do if necessary. On this table place a glass (a small one is best), with a little water and a spoon. These are the necessary things; but is is desirable to have the table covered with a clean white cloth, and to have a crucifix, and one or two lighted candles at the back. (Many Priests keep these in their sick-call cases, which they bring with them, but every Churchman's home should have them. The candles used are often those blessed at Candlemass.) If they do not take up needed room, flowers are very appropriate. It is also useful to have something, like a heavy ash tray, in which the Priest can burn the cotton with which he wipes off the holy oil after the anointing.

Some one should be waiting at the outside door to let the Priest in, so that he will not have to ring the bell, or stand waiting. He will say *"Peace be to this house,"* to which you should answer *"And to all who dwell therein."* Then, without any greetings or unnecessary conversation, lead him directly to the sick person. It is a devout custom to carry a lighted candle while doing so. If it is necessary to give the Priest any information before he sees the sick person, do so quietly and in the fewest possible words, and, of course, answer as briefly as possible any questions he might ask.

If the Priest is to hear the patient's Confession, leave him alone with the patient after the preliminary prayers have been said. The Priest will call you back when he is ready to administer Holy Communion. Kneel where you will not be in the way. Make the responses, as far as you can, at least the *Amens* at the end of the prayers. At the end, the Priest may choose to remain for other prayers, or an informal visit; but if he does not begin conversation, escort him silently to the house door.

# COMMUNITY CHRONICLE

AS announced in the Spring COWLEY, the Meetings of the Central Council of the Society were held at the Monastery in Cambridge from May 18th to 29th inclusive. Four Fathers represented the English Congregation, the Father Superior General (Father Dalby), the Father Assistant (Father Bryant), Father Thomson (Superior of St. Edward's House), and Father Fitch. Two of the Fathers came from Canada, Father Morley (Superior of the Canadian Congregation), and Father McCausland. Besides the business transacted, the Meetings offered a wonderful opportunity for social intercourse and fellowship between members of our different Congregations. During their time in America, the visiting Fathers had opportunity for preaching and other engagements, not only in the Mission Churches of the Society, but in others as well.

Father Dalby, the Superior General, preached at the Annual Service of the New England Branch of the American Church Union, and of the Confraternity of the Blessed Sacrament, which was held this year at the Church of St. John the Evangelist, Boston, on Sunday evening, June 7th The next day, he addressed the members of the Catholic Clerical Union at another meeting held at the Church of St. John the Evangelist. On the evening of Tuesday, June 9th he gave a most interesting illustrated talk on the Indian Work of our Society, also at St. John's. On Sunday, June 21st, the Father Superior General spoke at a meeting of the Fellowship of St. John, at Christ Church, Portsmouth, N. H. He was at St. Mark's Philadelphia, on June 12th; and conducted the Annual Retreat for the Fathers and Brothers of the Society at the Cambridge Monastery from June 15th to 27th.

Father Fitch spoke at a meeting under the auspices of the American Church Union at the Church of the Incarnation, Detroit, Michigan on Sunday, June 7th.

All of the English Fathers also made visits to the Canadian House of our Society at Bracebridge, Ontario, during the course of their American visit.

Fathers Bryant and Fitch sailed for England from New York on June 11th. Fathers Dalby and Thomson followed them, sailing from New York on July 1st.

The photograph, reproduced as the Frontispiece of this issue of COWLEY, shows the Fathers and Brothers present at Recreation at Cambridge on Sunday afternoon, May 17th.

Father Pedersen, Vicar of the Mission Church in Boston, gave a talk on the Religious Life to young people, at the Church of St. John the Evangelist, Hingham, Mass., on Sunday evening, May 17th.

He, with Father Williams, the Superior of the American Congregation represented that Congregation at the Meetings of the Central Council of the Society.

Father Gross, the Vicar of the Church of St. Augustine and St. Martin, visited Portland, Maine, from May 18th to May 23rd, attending the Annual Convention of the Maine Diocese. From July 13th to July 25th, he visited in Caribou, Maine; where formerly he was Vicar of St. Luke's Mission, together with other Mission Churches in the Aroostook District.

Father Hanlon and Father Haratani visited New York, Baltimore, and Washington in the month of May. In Baltimore, the Fathers spoke at a meeting of the Fellowship of St. John, held at Mount Calvary Church. Father Hanlon is the Warden-General of the Fellowship of St. John.

Father Smith, Deputy Assistant Superior at the Mother House, conducted a Retreat for Associates of the Order of St. Anne at the Child's Hospital, Albany, New York on May 22nd and 23rd. From May 31st to June 7th, he was preaching a Mission at Rochester, New Hampshire. On St. Peter's Day, June 29th, he preached the sermon at the Ordination to the Sacred Priesthood of his lifelong friend, the Reverend Paul Zeller. The ordination took place at the Church of the Messiah, Baltimore, Maryland.

Father Palmer conducted a Retreat for the Sisters of the Transfiguration, at their Mother House at Glendale, Ohio, from June 15th to 23rd. From June 28th to July 5th, he was acting as Chaplain of a Young Peoples' Conference at Fort William, Ontario, Canada. During the balance of the Summer, he will be engaged in Rural Work in the Diocese of Algoma, Canada.

The Priest's House at St. Augustine's Farm, Foxboro, Massachusetts, has within the past year been equipped with water, light, and heat; and is now being used once more as a place of rest and retreat for members of the Society. The house was built many years ago by the late beloved Father Field, S.S.J.E., in connection with the Summer Camps for Children, that were then held at "The Farm." Changing conditions, and the elaborate equipment now expected at Summer Camps, no longer make it possible to use the "Farm" for this purpose; but it is hoped that the property, so closely connected with the history of the Society (our Community Cemetery is located there), may be used increasingly as a place of spiritual refreshment for members of the Society. Early in July, the Father Superior, with several of the other Fathers and Brothers paid visits to Foxboro; and others will follow later. To our Oblate, Father Keller, is due much credit for the skillful work done on the Priest's House in order to make it livable.

# Community Chronicle

Father Banner, who for the past three years has been acting as Vicar of St. Francis' Church, Chicago, Ill., together with the two Brothers who have resided there with him during the past years - Brother Upson, and Brother David-Anthony -- all arrived home in Cambridge in time for the Annual Retreat. Brother Upson will remain at home until after his ordination to the Priesthood (probably in December); when he expects to return to Chicago to take additional work at the Seabury-Western Divinity School at Evanston, Ill. Brother David-Anthony (who now, as a Deacon, is known as "Brother Clayton") will remain in Cambridge for the present. Father Banner is now again Assistant Superior of the American Congregation of our Society, replacing Father Morse, who has returned to his work in the Orient.

Father Morse sailed from the Port of New York on Friday, May 29th, on the *SS "Flying Cloud"* of the Isbrandsen Line; travelling across the Atlantic to Singapore. Before reaching the latter port, the *"Flying Cloud"* will put in at no less than ten ports, and we are looking forward to the pleasure of receiving letters from the Father, describing these places. We are glad to be able to print in this issue of COWLEY, one of these letters; written by Father Morse from Lisbon, Portugal. From Singapore, Father Morse will proceed to Hong Kong, for a conference with the Bishop of that Diocese; but his final destination is, at present, still undecided. As always, the Father will go where the need seems to be greatest.

Father Williams spoke at the Graduation Exercises at St. Anne's School, Arlington Heights, Mass., on Wednesday evening, June 3rd.

Bishop Burton, S.S.J.E., visited the Monastery from June 6th to June 15th. This year marks the fiftieth annniversary of the Bishop's graduation from Harvard; and his classmates named him as their Chaplain on this great occasion. He also, on the Second Sunday after Trinity, June 2nd -- ordained to the Diaconate, and to the Priesthood, two recent Harvard graduates, both associates of our Society. The impressive service took place at our Mission Church of St. John the Evangelist in Boston. Mr. Robert L. Williams, who was ordered Deacon was a Candidate from the Mission Church; Bishop Burton acting, in this case, for Bishop Nash. Mr. Williams was presented by his former Rector, The Rev. Carl Aveilhe, of St. George's Church, Utica, N. Y. The Rev. Frederick G. Guild, Jr., who was ordained Priest, comes from Wellesley, Mass.; and was a Candidate from the Diocese of Nassau. He was presented by Father Banner, S.S.J.E. The Father Superior (Father Williams) preached the sermon.

On Sunday, June 28th, being the Fourth Sunday after Trinity, at All Saints' Church, Springfield, Massachusetts, in the Diocese of

Western Massachusetts, Brother David-Anthony (William Henry Clayton, Jr.), was ordered a Deacon in the Church of God, by the Right Reverend William Appleton Lawrence, D.D. The candidate was presented by the Rector of All Saints' Parish, the Rev. John A. Atkins. Father Smith, S S J.E., acted as the Epistoler; and the Litany was read by the Reverend Brother Upson. Father Williams, S.S.J.E., preached the sermon. Besides the Brethren named above, the ordination was attended by Father Dalby, Superior General; Father Banner, Asst. Superior; Father Gross; and many members of Brother Clayton's own family.

Brother Benedict (William Wallace Rowell, III), made his first annual vows at a Sung Mass at the Monastery in Cambridge on the Feast of St. Peter, June 29th. The Father Superior was Celebrant of the Mass, and received the Brother's vows. The Brother later paid a visit to his family at Asheville, N. C.

With the coming of Summer, a number of the Brethren are supplying at various Convents, during the absence on vacation of the regular Chaplain; or acting as Chaplains at Summer Camps, etc., conducted by some of our Sisterhoods. Father Everett spent the month of July at All Saints' Convent, Catonsville, Maryland, supplying for Father Maddux of our Society, who has been acting as Resident Chaplain there; and who, in July, was having his own rest period.

Father McDonald was in residence at the Summer Camp of the Sisters of St. Anne (Kingston Convent) at Spofford, N. H., from July 3rd to 13th.

Our Senior Novice, Father Appleton, was at the Convent of St. John the Baptist, at Ralston, N. J., during the month of July.

Several of the Fathers and Brothers took part in the St. Margaret's Day observances at St. Margaret's Convent, South Duxbury, Mass., on July 20th. The Father Superior was the Celebrant of the Solemn Mass.

Father Smith conducted a Retreat for the Associates of St. Margaret at St. Margaret's House, New Hartford, N. Y., July 17th to 20th. During the month of August, he will be in residence at St. Margaret's Convent, South Duxbury, Mass.

Father Hanlon gave the "Message", broadcast from the Church of All Nations at the Morgan Memorial, Boston, on the morning of July 2nd. On July 24th, he went to Spofford, N. H., to act as Chaplain at the Summer Camp of the Order of St. Anne there; and, following that, he goes to New Hartford, N. Y., to be acting resident chaplain to the Sisters of St. Margaret there, during the vacation of their regular Priest.

# FROM THE MONASTERY LETTER - BAG

## LETTER FROM THE REV. WILLIS HENTON

St. Benedict's Mission
Besao, Mountain Province, Philippines
April 27th, 1953

YOUR most welcome letter came some time ago. It has meant a great deal to me to know that the Fathers have been keeping my work in their prayers. The bond of prayer which I know with so many of my friends is a great sustaining force in the long and hard hours I put in here with the work in this isolated section of Christ's kingdom. You may be sure that I remember you also in my prayers here.

I was ordained to the Priesthood on St. Thomas Aquinas' Day, March 7th, by our new Suffragan, Bishop Ogilby. The day was sunny and splendid and the congregation immense. One of your associates, Bishop Nakamura of Tohoku, Japan, was with us that day, and the two Bishops and Priests in vestments, the children in their school uniforms (acting as a choir), and many candles and acolytes made a magnificent procession. After the Mass I gave nearly five hundred blessings in the sanctuary. I celebrated at the regular Sunday Sung Mass the next day. When I turned from the altar I saw a sea of brown faces stretching to the rear door and out beyond. I must confess I was a little concerned with mechanics that day, but the full glory of what God does through our weak hands comes home to me more fully each day, and it is a very humbling knowledge.

The Bishop has placed me as Priest-in-Charge of this tremendous station and Headmaster of its three schools. With 4100 members and only one native Assistant Priest, with the work distributed among the main station and nine out-stations (all of which can be reached only by difficult hikes), and with constant pagan pressures on our Christians, it is a demanding work. But I hasten to add that I love it.

How I wish I could describe the trails. For instance, I just made a trip to Kategngan to close the school and celebrate Mass. Down and down one goes into a great gorge until he reaches the river. It is necessary then to jump across rocks to the other side, walk along the edge of rice terraces for about a mile and begin a brutal climb straight up 1000 feet to the top of a great ridge. Three more ridges away is the Kategngan church, with the children (who knew I was coming) all around it, waiting to greet me. Believe me, it helps to take away the fatigue.

We did so enjoy the visit of Bishop Nakamura. He was the first Japanese here since the war, and was very well received. Such a humble and deeply spiritual person. I loved the talk he gave to our school children. In this pagan world where one lives in constant fear of evil spirits, he spoke about guardian angels. The children were rapt with attention.

## LETTER FROM FATHER DALE

Hirosaki, Japan
Friday, May 14, 1953.

Your letter of May 5th reaches me today in Hirosaki where I am visiting Bishop Nakamura and his family. I left Tokyo Tuesday morning and travelled by way of Niigata where I enjoyed the hospitality of Fr. Cyril Powles and his wife, spending Tuesday night there and celebrating Mass the next morning with special intention for Father Haratani on his profession day. As my train north did not leave until noon, I had a few hours free in which to see a few sights in the city, including a view of Sado Island from the beach near Fr. Powles' house. The Osaka-Aomori train was crowded, but I did succeed in obtaining a seat, though not one on the right side for the best views of the coast along the Japan Sea. What little I did see whetted my curiosity, and I should like sometime to travel that way again in a more leisurely fashion and perhaps spend a day or two in one of the more pictureque of the coastal towns.

It was nearly 10 p.m. on the Eve of Ascension Day when I reached Hirosaki. In some way I missed the Bishop who was waiting for me at the station. (I think I went out by the wrong exit.) Not seeing him anywhere, I got a taxi, and fortunately had the Bishop's address written on a piece of paper. So was able to get to his house without any difficulty. Hirosaki seems to have changed little since I was here in 1940, and Yamamichi Street and the house looked very familiar to me. I had hardly got settled inside when the Bishop arrived from the station in another taxi after having been informed that a "foreign minister" had just departed in a taxi! A hot bath was ready for me. I found it very refreshing and relaxing after the long, dusty journey in the train, and was soon asleep on the tatami floor of my room. The next morning I was up at six, and celebrated the Mass at six-thirty, partly in English and partly in Japanese, served by Fr. Yawazaki, the Bishop's assistant here. Later, at nine o'clock, the Bishop sang Mass, at which I sang the Gospel. In the afternoon we attended a combined meeting of the Woman's Auxiliary and of Mothers of the Kindergarten children, and, of course,

I was drafted to give a speech, which the Bishop interpreted. After tea we arranged to break away, and went and walked in the park at Hirosaki Castle. It is disappointing to me that the famous Hirosaki cherry blossoms were finished a week before I came.

On the way back to the house we called at the R. C. Mission, which used to be served by my Dominican friends, but is now in charge of priests from the Quebec Mission Society. They were very friendly, served us another tea, and showed me the Church.

The weather has been very pleasant during my first days in Hirosaki, and I hope it will continue so during the rest of my visit. The Bishop and I may take a little trip somewhere. There are seven or eight large movie theatres in Hirosaki now, built since the war, one of them across the way from the Nakamura's house. I have never seen "Gone with the Wind", but could do so this week if I wanted to, since it is being featured in Hirosaki!

LETTER FROM FATHER PALMER

Synod Office,
Sault Ste. Marie, Ont.
June 7, 1953.

I got back from Toronto in time to go out to the Garden River Indian Reserve for Sunday. There is no Priest there now, but only a teacher and a layreader. I celebrated at 8:30 in one little Chapel, and then went over to the School to give communion to the teacher's Mother and her invalid sister. The Mother is a grand old lady. She was the first woman doctor in Canada. She is eighty-seven. I met her first at San Antonio (Texas). After a hurried breakfast, we went to the Longfellow Church by the River. It is the place where Longfellow gathered the stories which he put in Hiawatha. Miss Longfellow gave the East Window. On the way back to the highway we saw a pathetic sight. Some Indians burying a poor old man who was killed instantly on the highway. He had not been faithful to his Church duties, so the R. C. priest would not have anything to do with the funeral. He was buried in the woods. After lunch the layreader and I had to stand on the highway and thumb a ride to Echo Bay, for the layreader has no car. Two or three half-filled cars passed us, and then one came full of youngsters, and the kind man stopped and took us both in. He turned out to be a Churchman. At Echo Bay we started to walk up the sideroad to Sylvan Valley. We had not gone far when we picked up a ride. We had a wonderful service at the little Church. We are the only religious body in the area. We had a kind of a revival after Evensong,

and the people (not Indian but White) are starting a campaign to try to win everyone to the Church. After the service we had supper with the Warden in the big old farm house. He has a son who is one of the most useful priests in this Diocese. That tiny Church has produced at least one priest! We all sat around the big kitchen table with the big family, and had a real good country meal. Then the son of the family drove us back to Echo Bay for another Evensong at 7:30. A kind friend from "The Soo" picked us up about 10 p.m. I was able to get the layreader's work outlined for him for the summer. I was glad to get to bed. I was up early this morning and got my laundry done, and then went down to the Synod Hall to help get ready for the Diocesan Synod. I went over into the makeshift Cathedral and said my office. I have to give the talk at the Laymen's Banquet tonight on the Heritage of Algoma Diocese. This is the eightieth year of the formation of the Diocese. It is about 125 years since work began in this area.

LETTER FROM FATHER MORSE

Lisbon, June 8th, 1953.

We arrived in Lisbon yesterday at daybreak and are to leave for Genoa this evening. I spent yesterday on shore with some of the passengers going for a conducted tour. Today I must wait around on board for the doctor to come and give yellow fever shots which were omitted in New York because it was not thought necessary to have them, as the ship was not scheduled for a yellow-fever zone. Then just before sailing it was decided to go to Djibouti in French Somaliland, and the shots became necessary, but there was no time to get them, hence our getting them today. There will be time also to look around the streets a little and to do some shopping if anything seems attractive.

I am glad of the opportunity to visit Lisbon. It explains what I saw in Mozambique and Brazil. The general layout is the same, the appearance of the town and the people. Everything looks new and tidy, although I learn that most of it goes back hundreds of years. The city is laid out on hills like San Francisco, the tops of the hills crowned with forts, or palaces, or monasteries, the last of a very ornate Gothic design — some say it is Moorish. The coloured tiles are everywhere, whole walls covered with them, or just a few set into the wall, giving a picture in white and blue. The houses are usually of stucco tinted pink or blue, or just white, and the roofs are invariably of red tile. The sun is strong, the sky clear, and the ocean and river blue and green. Everywhere the hills appear outside the

town, brown now with wheat harvest. There are not many trees. Besides the clear atmosphere there seems to be always a strong wind — too strong for comfort — which gives a robust hardy character to the country, weatherbeaten faces to both men and women. The people seem few compared to the countries I am used to. They are quiet and sedate and neatly dressed. Many dress in black. I have not seen signs of much poverty. A a rule, no one pays attention to what must be strangers to them. But there is no sign of reverence for the clergy. I suspect there is considerable anti-clerical feeling, as there must be in a new anti-royal regime. I saw no sign of any Corpus Christi celebrations on Sunday. The Church I visited in the afternoon had a few straggling visitors, and the altar was prepared for Benediction. Our guide spoke of supression of Religious Orders, and seizing of their property by the King, then *he* getting supressed — in fact it sounded much like English history up to the Commonwealth; but, more fortunately, there wasn't the smashing up of churches, etc. The royal palaces are meticulously preserved and kept spotlessly clean. We visited two and they seemed quite habitable as they stood.

## LETTER FROM FATHER THOMAS

Mission House,
Marston Street, Oxford.
10 June, 1953.

The Coronation is history. I will not bore you with details -- but I must give you a little bit of my own experience.

Father Young (home on furlough from S. Africa until October) and I went to London on Monday so we could walk about and pick a good spot for standing. On Tuesday morning we got up at four, and said Mass and had our breakfast, leaving the House at 5:30. By 5:50 we found a good spot along Piccadilly near Green Park underground station. Though here we could see the procession only once, we thought it better than along the Mall where even at 5:30 crowds made it impossible to get near the street. Physically, it would have been nicer in the stands or in one of the clubs. But it was a real experience rubbing elbows (and usually more) with the ordinary Englishman. And on holiday, he is most communicative. In fact, I find he usually is more than one thinks except in a railway carriage! The time went very quickly. The crowd would cheer at anybody. Some person in a morning coat went by on his way to the Abbey, and received a cheer, though no one knew who he was. A bobby on a horse went by; he received a cheer. A street cleaner

went by, pushing his cart. Of course, he received a cheer. A contingent of soldiers marched by with a band that was not playing. So a group began shouting, "We want music." Believe it or not, the band soon started. Another group of soldiers marched by without a band. So the crowd helped them by saying, "Left, right; left, right", etc. Sections would begin some song, and others would join. In no time it was the moment for the beginning of the Service. There was a loud speaker directly back of us, so we could follow the service. The crowd entered into the spiritual significance of it all wonderfully, many following the service with their programmes. The longest wait was the interval after the service until the procession went by. But we ate our sandwiches and drank coffee (from a Thermos brought with us), and visited with those about us — a member of the B.B.C. not on duty, a family from Sussex, another from Hampshire, and two young ladies from France, friends of the B.B.C. man. The procession has to be seen to be appreciated, a film in colour would approximate it, but black and white does not do it justice. You know the English *can* get excited, and one could share the growing tension as the time drew nearer for the State Coach. Sir Winston gave a light touch as he gave us the "V" sign, smiling broadly. Next to Her Majesty, the Queen of Tonga received the greatest ovation. She was indeed a splendid sight. There she sat upright (6 ft. 3 in.) in an open carriage, cheerfully acknowledging the loud acclaim of the crowds. She had refused to put the top up, in spite of the rain. Then the view of a lifetime — the golden State Coach, drawn by eight white horses, and seated within, the Queen, arrayed in her royal robes, wearing the imperial crown and holding the orb and scepter. Beside her, his usual handsome self, but a little to the rear sat the Duke wearing his uniform of Admiral of the Fleet — then it was over.

In an attempt to get to S. Martin's in the Fields, we had a second distant view of the State Coach. When we reached Trafalgar Square, it was, comparatively speaking, deserted, for many had rushed to Buckingham Palace. We went into S. Martin's, and got in Sext and None. Then going down Whitehall we reached the Abbey, and finally S. Edward's House, in time for Evensong.

In the evening I went out alone, Fr. Young had had enough. Later, I think, he regretted not coming. For I went directly to the Palace. Though it was only eight o'clock, there were thousands moving about Victoria Memorial. Somehow, without being rude, I got to within a yard of the gates in front of the balcony. Here

again everyone was friendly. I soon found myself talking religion with a man who thought he was a sceptic, and who hoped to be studying law when he finished his time in the army. Occasionally, groups would begin: "We want the Queen," though she was not due until 9:45. Other groups began songs — There was a loud speaker over the gate. So we heard Sir Winston introduce the Queen and heard her broadcast. Her voice is becoming much more mature, richer in quality, and lower in tone. What she says is, of course, wonderful, and the note of sincerity adds to its greatness. Nine forty-five, and the spotlights are turned on the balcony. Soon Her Majesty dressed in that magnificent white coronation dress, and H.R.H. Prince Philip, wearing this time a simple dinner jacket, appear on the balcony. I could not have stood the noise had I not been making as much as the rest. She pressed a switch which turned on the illumination along the Mall, giving the signal for all the rest of London to light up. Someone — my lawyer-to-be friend, I think — loaned me a pair of binoculars, so I got a splendid close-up view. Then I went about seeing the night illuminations, and eventually the fire works, both of which must be seen to be appreciated. As Big Ben was striking midnight I walked into S. Edwards House, tired, but very, very happy.

## LETTER FROM FATHER TAKEDA

St. Paul's University (RIKKYO)
Tokyo, Japan
June 11, 1953.

Our baseball team won the Emperor's Trophy at last! Everybody in the School is happy and joyful. On the day of victory, Bp. Sasaki (of Kyoto), Dr. Sasaki (the Bishop's brother, and President of the University) and Bp. Okubo (of North Kwanto) came to my house for a congratulatory party. Many groups of students, singing, *"Rikkyo shein"* came to my house, one after another until midnight. They got four different victory cups, and those were presented to God formally. They came from the Meiji Shrine grounds, and came to the Chapel in uniform. Bp. Makita (of Tokyo), Dr. Sasaki and Father Akiyama were awaiting them at the chancel. Then hymn-singing, Bible reading, and congratulatory speeches by the Bishop and the President were done. Finally I said thanksgiving prayers. During the prayers, good boys, members of the team, sobbed. I am sure they felt something deep, which dearly pressed their hearts at the service.

# From The Monastery Letter-Bag

It seems as though Rikkyo is on the up-tide today. Beside the baseball victory, the horse-riding team, motor-car racing team, and the archery team all obtained the first class rank. And one of my dear boys, Robert Hiruma, was elected as one of the representative boxing champions to go to Hawaii. He was baptized last year here in the Chapel.

Thank you very much for sending me a copy of Bp. Tucker's book. We are translating one of the chapters, which is devoted to Rikkyo College in the year 1923. Bp. Tucker is the man who really set the foundations of the present Rikkyo University.

Father Dale is gone to Oyama this morning. He stayed one whole week, and called on many friends here and there in the town.

## RETREAT THOUGHTS IN RHYME

*— Anonymous*

(*Some time ago, one of the Fathers conducted a Retreat at a Theological Seminary. One of his hearers put into verse some of the thoughts included in the Retreat Addresses.*)

1. "My garner's full; my plans are laid," said I, "Rejoice!"
   Then heard my sterile soul the still small voice.
   From blessed silence I have learned today:
   "Fiat voluntas tua, Domine."

2. Busses leave for Heaven every day.
   The tickets sold are always stamped "One Way."
   But fare is high;
   For it is "I."

3. I stole into the house of Self,
   And drew the shades inside;
   But even there the Light came in
   And saved me ere I died.

4. The ego is an oyster —
   Left to itself it's naught;
   But if it's hurt with foreign stuff
   By Suff'ring pearls are wrought.

5. Fool that I am, I judged another soul today:
   Still playing at the tin god's part.
   How rash to think that mortal mind's myopia
   Can ever see into the heart!

6. Big crowns do not from little crosses grow;
   Nor kingdoms come to slaves of apathy;
   So make your life a holy sacrifice,
   And offer self with Him on Calvary.

THE COMMUNITY AT ST. CLEMENT'S, PHILADELPHIA, *circa* 1889 A.D.

*In Rear* — Father Convers, Father Longridge.

*Seated* — Father Field, Father Hall, Father Maturin, Brother Maynard.

# THE HOLY NAME

THE Holy Name of Jesus is the simplest and the most effective prayer. It is a little word intended by our Saviour to be used by Christians as a mighty prayer.

The Holy Name of Jesus is our *simplest* prayer. A good desire together with the thought of Jesus is a perfect prayer, however brief. It is an ever ready help to others if we simply *think* of them and call upon the Holy Name of Jesus in our *heart*.

The Holy Name of Jesus is our most *effective* prayer. No prayer can reach the Father save through Jesus Christ our Lord. Each utterance of Jesus' Holy Name, devotionally, is the prayer of Jesus dwelling in us for that purpose. Furthermore, each prayerful utterance of Jesus' Holy Name is by the power of the Holy Ghost. For none can think of Jesus as our Lord, but by the inspiration of the Holy Spirit.

Prayer is thus a simple and acceptable *desire*, in union with the pious thought of Jesus. In its essence, that is all. And any humble Christian who knows this can pray. Let no one say he cannot pray. One can at least say, "Jesus, Jesus, Saviour."

Even when the body is too weary for the mind to think, the soul can make a holy prayer, an act of true religion, by repeating, "Jesus Saviour, Jesus Saviour, Jesus Saviour," endlessly.

The prayer of the *baptized*, who purely look to God the Blessed Trinity in *love*, consists of but one word — the Holy Name of

JESUS.

— E. E.

The illustration reproduced on the opposite page, was recently given to us by a priest friend of the Society. It was probably taken about the year 1889, and represents the members of the Society at that time working at St. Clement's Church, in the City of Philadelphia. The Fathers and the Brother shown in the picture; will probably be unknown to many, if not most, of our readers; but some "old-timers" will recognize Father Field, Father Convers, and others who also worked at the present Mission Church in Boston.

# BOOK REVIEWS

MORNING, NOONDAY AND EVENING, An Office Book for the Church's Year. Compiled by Edward D. Sedding, S.S.J.E. The Community of the Nursing Sisters of Saint John the Divine, Hastings, England. No date. Pages vii, 419.

FROM early times, the modification of the Divine Office for the use of very busy, or "Active" Religious not in Holy Orders, has been a continuing need. Some Communities have met the problem by limiting the number of Offices required of the individual Religious; in its earlier forms the Rosary seems to have been provided as a substitute for the Office.

Later, some Communities substituted the Little Office of the Blessed Virgin Mary for the Breviary; others substituted Litanies or other prayers. A lack of variety characterized these solutions of the problem.

The present Office Book combines great variety with simplicity and brevity. Father Sedding produced it for the use of busy nurses for whom the complete Daily Office was quite impossible, because of its length. The Morning Office consists of Psalms, Lesson, Benedictus and Collect; the Noonday Office consists of Hymn, Psalm, Lesson and Collect; the Evening Office substitutes the Magnificat for the Benedictus. Traditional Antiphons and Versicles Magnificat are employed.

Despite the brevity of the three Offices, all but thirty-three of the Psalms are used, in the monthly cycle of thirty-one days. Special Psalms are appointed for great feasts, for Ash Wednesday, and for use in Passiontide. The Calendar resembles that of *The Hours of Prayer;* the Collects are drawn from that Office Book. Compline from *The Hours of Prayer;* brief forms of Preparation for and Thanksgiving After Communion; and a lectionary for the three-fold Daily Office conclude the convenient-sized volume.

The book is not intended to take the place of the complete Office; we believe that it will be appreciated not only by the devoted Sisters for whom it was done, but also by many busy layfolk; some Communities may find it a practical Office Book for their Tertiaries.

— EARLE HEWITT MADDUX, S.S.J.E.

THE CONSECRATION OF THE CHAPEL OF SAINT MARY THE VIRGIN. Mount Calvary Church, Baltimore, Maryland, 1953. Pages 60. Paper, price $2.00.

THIS beautifully printed and handsomely illustrated pamphlet will be found useful far beyond the confines of Mount Calvary Church or its daughter Chapel. Here is the Prayer Book

# Book Reviews

Office for the Consecreation of a Church, beautifully integrated with the ancient rites and ceremonies. There is a short Litany of Consecration, together with the solemn Prefaces of Dedication for both the Altar and the Church. Of special interest are the blessings for the font, confessionals, altar rail, etc. The Consecration Service as here presented was authorized for the occasion by the Bishop of Maryland. Both the Bishop and the Clergy of Mount Calvary Church are to be congratulated on a very worthy production.

— Earle Hewitt Maddux, S.S.J.E.

THE MEDIEVAL LATIN HYMN, by Ruth Ellis Messenger, Ph.D. Capital Press, Washington, D. C. Pages x, 138. Cloth, price $3.25.

THE distinguished Archivist of the Hymn Society of America here presents the history of the Medieval Latin Hymn from the point of view of usage. Much has been written in this field, yet it has never been fully explored. Dr. Messenger's book will be valued as a useful introduction to the whole field. Students will be most grateful for the carefully done Notes and Bibliography.

— Earle Hewitt Maddux, S.S.J.E.

ANTIPHONS OF THE BLESSED VIRGIN MARY, Adapted from the Benedictine Plainsong by the Reverend Winfred Douglas, Mus. Doc. Saint Mary's Convent, Kenosha, Wisconsin, 1952. Pamphlet, price thirty-five cents.

ONCE again the Community of Saint Mary have placed us all in their debt! Here are forth the Simple and the Solemn Melodies of the four great Antiphons of the Blessed Virgin Mary, together with the proper Versicles and Collects. Many Religious will wish to have this valuable publication.

Parish Churches sometimes use these as special seasonal devotions after Mass or Evensong; these settings also serve admirably for unison choir numbers for special services and occasions. Perhaps some may wish to know that cards containing the words of these Antiphons may be purchased from the Secretary of Publications, 980 Memorial Drive, Cambridge 38, Massachusetts.

— Earle Hewitt Maddux, S.S.J.E.

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